

Educator User Guide

Time and Place at UBC: Our Histories and Relations

Centre for Teaching, Learning and Technology

The University of British Columbia

Updated: September 4, 2014

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Introduction

The timeline, *Time and Place at UBC: Our Histories and Relations*¹, aims: 1) to develop awareness among us all – Aboriginal and non-Aboriginal peoples alike – of the history of this place at UBC; and 2) to offer a historical lens through which we reflect on our relations at UBC by allowing us to embed ourselves in the multiple historical layers of this place. This user guide was created to offer educators (e.g., teachers in different disciplines, workshop facilitators) a starting point to thinking about how to design, facilitate, and support a learning process using the timeline as a teaching and learning resource.

Establishing subjective value on a learning goal is essential to motivate learners (Ambrose, Bridges, DiPietro, Lovett, & Norman, 2010). This guide therefore adopts a learner-centred teaching approach (Blumberg, 2009) in order to allow various learners (e.g., learners with a various sense of belonging to Canada, learners in different academic disciplines) to make their personal and/or disciplinary connections with histories of their local context. This user guide aims to help you as educators make learners see themselves and the subject matter in the context of local and historical specificity. Instead of seeing history as the distant past or discussing time, place, and social position as abstract concepts, the guide suggests ways to engage learners in deep and critical reflection of their identities and lived experiences and to make them see themselves as “active participants” in the history.

Framework: Time, Place, and Social Position

To allow learners to explore different domains of their relationship to history, this guide presents the framework of *time*, *place*, and *social position*.² As illustrated in Figure 1, our experience and sense of identity are, in essence, products of the social space that we occupy in a particular time and place. These three domains - time, place, and social position - are not independent but rather interconnected with one another to shape our experiences and identities in a unique way.

For instance, the extent to and ways in which a woman experiences gender inequalities are specific to time and place. In Canada, many Aboriginal women are placed in an under-privileged social position compared to non-Aboriginal women, as seen in the ongoing outcry for equal rights and support for the investigation of murdered and missing Aboriginal women in Vancouver. This is deeply embedded in social structure and culture developed through the history of this place, including government legislations such as the Indian Act, Bill C-31. And yet, it is also important to remember that one's social position in one place at one time in history is not fixed but rather fluid, multidimensional, and relative. For example, an Aboriginal woman may feel different dimensions of her identity - such as race, gender, physical dis/ability, sexual orientation - becoming more salient than other dimensions depending on with whom she interacts and the context of interaction. This user guide is designed to facilitate a learning process

¹ <http://timeandplace.ubc.ca/>

² We use the term “social position” to refer to the position that one occupies in the social structure, recognizing its stratified nature along social group lines. Some may name this idea “social identity.” We use the term “social identity” in this user guide as well, but we limit the usage of the term to when we refer specifically to social group membership, such as male/female and hetero-/homo-sexual. We intentionally use the term “social position” here to emphasize that how we are positioned in society is unequal and specific to time and place.

in which learners come to see the complexity and specificity of their presence and relations with others in the time and place that they occupy.

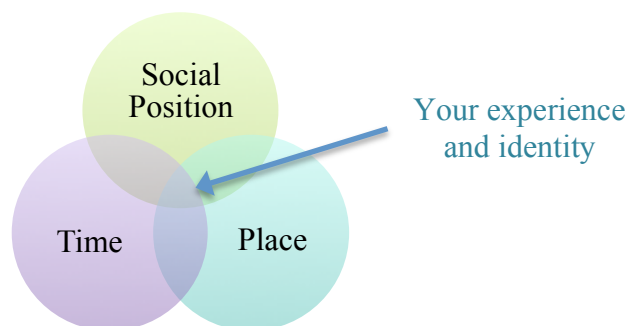


Figure 1 Time, place, and social position

Classroom Climate for Productive and Critical Reflections and Dialogues

In order to deeply engage with historical and political complexity in a classroom, this user guide encourages both educators and learners to critically reflect on the popular idea that a classroom should be a “safe space.” A classroom is not as a contained space but rather as a microcosm of our society that holds asymmetrical relations of power resulted from historical process such as colonialism. Pratt (1998) calls such a social space a “contact zone.” That is a site of struggle where people of diverse historical, cultural, political, social, and geographical trajectories meet, clash, and negotiate their identities and relations with one another.

Activities listed in this user guide are designed to engage learners in uncovering such historical and political complexity and reflecting on their relationship to the complexity. The activities could generate challenging moments to both learners and educators by revealing their various aspects of identity to others, illuminating diverging levels of privilege between them, and challenging their assumptions shaped by their social positions, education, media, and so on. As a result, a wide range of emotional reactions may be triggered, such as guilt, anger, shame, fear, defensiveness, denial, resistance, frustration, and indifference. Nonetheless, discomfort and conflict arising from unpacking political nature of our identities and relations in contact zones need to be acknowledged and supported, rather than hidden or denied, as part of a valuable, and inevitable, learning process for critical consciousness and transformation (Ewert-Bauer, 2011a, 2011b; Kumashiro, 2002).

To guide and support such a complex, and often challenging, learning process, it is crucial to develop a classroom climate that attends to emotional and social, as well as intellectual, aspects of learning (Ambrose et al., 2010). Classroom climate has different dimensions, such as:

- a physical learning environment (e.g., room set-up, course format, such as face-to-face, online, blended, etc.);
- the process of interactions (e.g., behaviors, attitudes, and tone of speech); and
- the content (e.g., whose perspectives are included and not included in course materials).

Ambrose and colleagues (2010) discuss how these components of classroom climate intricately interact with student development, including intellectual development and social identity development, to impact students’ ability to learn.

To create a respectful and productive classroom climate, you may explore strategies suggested by Ambrose and colleagues (2010), which include:

- Resisting a single right answer/Embracing ambiguity
- Encouraging learners to base their opinions on evidence
- Examining your assumptions about learners
- Not asking individuals to speak for an entire group
- Modeling inclusivity (e.g., Using inclusive language and diverse examples, integrating different perspectives into course content)
- Establishing and reinforcing ground rules for interactions
- Preparing learners for sensitive topics by explaining why it is valuable to discuss the topics despite potential discomfort and tension
- Addressing tensions early as they emerge and turning them into learning moments (e.g., Unpacking a learner's insensitive comment by explaining its possible impact on some others despite a lack of a malicious intent, taking a time out when a heated moment arises to allow learners to write their reflections)

In addition to these strategies, you may explore the website³ *What I Learned in Class Today* (Crey & Perreault, 2007) for concrete examples and analyses of a classroom situation and possible strategies. For example, the video of student interviews in the website illustrates some heated moments resulting from discussing Indigenous issues and how these poorly handled classroom moments had a negative and lasting impact on Aboriginal students' sense of identity and their ability to learn. You can also see the Discussion Topics section for some analyses of these challenging moments and strategies for how to unpack the moments for constructive discussion and learning.

Limitations of the User Guide

The timeline is not intended to be a static and exhaustive list of historical events in Canada. In addition, it is not intended to be a site for academic documentations and analyses of history. Its primary objective is to offer a starting point for learning and discussions about multi-layered histories at UBC. Likewise, this user guide does not offer a full set of learning activities for a complete analysis of history and our identities. Neither is it a one-size-fits-all user manual. Before implementing any of the activities introduced in this guide, please provide careful considerations to how to contextualize and modify the activities according to your discipline, participants, course objectives, and so on, as suggested below.

Adaptation and Implementation of Learning Activities

Besides establishing a supportive and respectful classroom climate, it is essential to build the activities introduced in this guide into a continuous learning process, rather than using them as stand-alone activities detached from the broader context of your course or workshop. In addition, some adjustment may need to be made to learning activities and reflection/discussion questions included in this user guide based on your teaching needs and objectives. For example, you may think of adding significant historical events of your discipline to the timeline, discuss with learners how certain events in the timeline have impacted your discipline or how the events are described in your discipline. In addition to contextualizing the learning activity in your particular teaching setting, it is important to explain why you are implementing the activity in

³ <http://www.whatilearnedinclasstoday.com/>

terms of its educational value. Without contextualization and rationale, learners may feel as though they are being put through a social experiment and feel resistant or hesitant to actively engage in the learning experience.

As you design your session with any of the learning activities, the issues you need to take into account include:

- What is the purpose of implementing the activity?
- How is the activity related to the broader learning context (e.g., learning objectives of the session, course objectives, the disciplinary context, participants' interest)?
- How could the activity be modified to make it relevant to the learning context?
- Are the participants cognitively and emotionally ready for the activity? If not, how can I prepare them?
 - What do they know about the topic addressed in the activity? If there is a knowledge gap, what is it? How could it be filled?
 - Is there a trusting relationship among participants that would allow them to take a risk to explore different aspects of their identities and to engage in difficult conversations together? If not, how could the learning activity be modified? Or, what could I do to develop a stronger relationship before facilitating the activity?
- Am I ready to facilitate the activity? If not, how will I become ready?
 - What do I know about the topic addressed in the activity? If there is a knowledge gap, what is it? How could it be filled?
 - Do I have strong rapport with the participants?
 - Am I ready to deal with challenging moments that may arise from the activity, such as participants' resistance, confusion about their identities, and trauma? What kinds of resources and support are available for me to deal with conflict or crisis? (e.g., Do I have colleagues to help me with the follow-up process? Are there accessible counseling services for participants and myself?)

Theme I – Time and Place

This section offers three learning activities: Activity A, B, and C. While all of the activities are on the theme of time and place, they have a slightly different learning objective and format from each other. Here is a summary to help you compare the activities and select an appropriate activity for your teaching needs and context.

- **Activity A: Where Are You From?** - This activity does not require the timeline, and it is meant to serve as an entry point to learning about local histories at UBC. The activity physically articulates participants' ancestral and geographical trajectories to the current place and engages them in a conversation about their relationships to the local geographical space that they occupy in a broad and yet tangible way.
- **Activity B: What Is My Relationship to the Histories of This Place?** - In this activity, users (i.e., facilitator, participants) look for historical events in the timeline that are relevant to them or their discipline. The activity aims to develop a personal connection with the local histories at UBC against the backdrop of broader historical contexts. It also aims to address multiple ways in which people with different backgrounds are related to histories of this place. It offers two variations to facilitate the activity, and you can choose either one of them based on your teaching needs and time available for the activity.
- **Activity C: Our Time and Place at UBC** - This activity offers ready-made four sets of historical events at UBC and Canada and reflection questions in order to locate our current presence at UBC against the backdrop of contrasting and overlapping national and institutional historical contexts. If you would like more flexibility or control over content, you may consider selecting Activity B, Variation 2.

Activity A: Where Are You From?

Objective

- To increase participants' awareness of their ancestral and geographical trajectories to the current place by embodying and visualizing their histories.

Note to facilitator

- You can facilitate this activity as an introduction to the timeline, as a way to initiate a conversation about our relationships to the local geographical space that we occupy in a broad and yet tangible way.
- Make it homework for participants prior to the activity to do research about their ancestral roots, if they are not familiar with it. Have them document their research process - Who did they talk to? What questions did they ask? What information did they prioritize? Was the information easily accessible? Why or why not? What was the research process like for them? What did they find interesting or challenging?
- This activity may trigger various emotions among participants. It may put Indigenous participants "on the spot" in the end by illuminating that their families have always been in Canada. For some other participants, it may evoke settler guilt or difficult memories of their disrupted family ties due to forced migration or dislocation. Step 2 of the activity is intended to prepare participants for the emotional experience of the activity.

Preparation

1. Clear the room to make a large empty space.
2. Draw a large circle on the floor in the centre of the room. (Tip: Masking tape or string can be useful.)
3. Identify the directions: North, South, West, and East. You may put signs on the wall.

Activity

1. Explain that the circle represents Canada and the four directions: North, South, West, and East.
2. Tell participants that this activity will ask them to reflect on their individual ancestral roots and that it is not always an easy process for many of us, regardless of where we come from. You, as a facilitator, may:
 - a. Share a story about your own identities while modeling the movements that will be part of this activity. As you tell your story, move throughout the space as you have directed the participants to do. You may share: Where your ancestors come from, various factors that have shaped your identities (e.g., government policies, political events, family's narratives, lived experiences), and how your identities have shifted over time. Sharing this narrative is to address the multifaceted and fluid nature of our identities.
 - b. Acknowledge the discomfort and unsettled feelings that may arise from this activity regardless of one's relationship to this place. If applicable, speak about your own discomfort when you told your story. Speaking about the affect connected to this activity openly is one way for participants to see it as "OK" to bring it up and models a way to do this.
 - c. Explain the rationale of this activity despite its risks. This activity is intended to provide participants with an entry point to articulate their relationship to the local geographical spaces that we occupy today. The more we think and reflect on this, the more we become aware of our identities and are able to represent and articulate this to others.
3. Put all the participants in the current location (e.g., If you are in Vancouver, put everyone in the South-West area of the circle.) and tell where they are now (e.g., "We are now in Vancouver.").
4. Ask them to move to the place according to your direction one by one:
 - a. Move to where you were born. (If they were born outside Canada, they need to move to a direction of their place of birth outside the circle. This applies to the following statements.)
 - b. Move to where one of your parents was born.
 - c. Move to where one of your grand parents was born.
 - d. Move to where one of your great grand parents was born.
 - e. Move to where one of your great-great grand parents was born.
5. Have everyone look around the room.
6. Discussion – Some of the debriefing questions could be:
 - a. What happened?
 - b. Was there anyone in the circle in the end? What does that mean?
 - c. What does this exercise tell us about our relationship to this place?

- d. If you could redesign this activity what would it look like? What questions should we add?

Activity B: What Is My Relationship to the Histories of This Place?

Objectives

- To develop a personal connection with the local histories at UBC against the backdrop of broader historical contexts.
- To address multiple ways in which people with different backgrounds are related to histories of this place.

Note to facilitator

- You can facilitate the activity in two ways – either in Variation 1 or 2. Variation 2 requires you more preparation time than Variation 1, but it gives you more flexibility and control over the content that you would like participants to explore.

Homework

1. Participants investigate and list key events from their family history (e.g., when their family immigrated to Canada, significant events for their family members, political events that impacted their family).
2. Participants review the timeline and select 2-4 events that correspond to their family history or that speak to them.
3. Participants reflect on the learning process. Some reflection questions to consider:
 - a. What surprised you? (e.g., things you didn't know or expect)
 - b. How is your history related to the history of this place?
 - i. Do you see your relationship with this place differently before and after going through the timeline? How? Why?
 - ii. What did you find challenging and/or interesting when you related your history to the histories presented on the timeline? Why?

Variation 1: Pair and share our family histories

1. Participants get paired up and discuss based on the homework (Note: They share only what they are willing to share):
 - a. The events they selected from the timeline and how the selected events are related to them.
 - b. Their learning reflections.
 - c. Differences and similarities between the partners' family histories and reflections.
2. Participants discuss in a large group and (or reflect individually) what they have learned from the exercise. Some discussion/reflection questions to consider:
 - a. What did you learn from sharing your history and reflections with your partner?
 - b. What do the differences and similarities between people's histories tell us about our social relations in this current time and place?
 - c. How did you feel in the sharing process? Why?
 - d. What would you like to learn more about?

Variation 2: Histories on the wall

Preparation

1. Select 5-10 events that you would like to highlight from the Canada/BC row of the timeline and write the years and events on flipchart sheets (one event per sheet).
2. Select 5-10 events from UBC and UBC Aboriginal Engagement rows of the timeline and write each event on a large sticky note (one event per sticky note).
 - a. You may select UBC and UBC Aboriginal Engagement events that match (approximately or exactly) the years that you selected from the Canada/BC row.
3. (Optional) On large sticky notes, write key events in your teaching subject that you would like to address (one event per sticky).
 - a. Examples: The years when important policies passed, key historical events in another country, key historical events for a particular group of people, important disciplinary figures' (e.g., writers, politicians, composers) life events.
 - b. Alternatively, you can make this research/selection process an assignment for participants.
4. Put up the flipchart sheets (from #1) on the wall in a chronological order. Place enough space between sheets.

Activity

1. Facilitator walks around the room and explains the key Canada/BC events that are placed on the wall one by one. To demonstrate multiple layers of Canadian history, as going through the Canada/BC events, the facilitator places the sticky notes about UBC/UBC Aboriginal Engagement events (from Preparation #2 above) and optionally subject events (from Preparation #3 above).
2. Participants jot down their thoughts on sticky notes (an item per sticky note). Some reflection questions to consider:
 - a. What stood out to you?
 - b. What is your relationship with the year/event?
 - c. What is missing?
3. Participants place their sticky notes (only those that they are willing to share with others) on the wall. (See Image 1 below.)
4. Participants walk around the room to review the posted comments on the wall.
5. Participants stand in front of the year/event and tell a story: "This year/event is significant to me because..."
6. Participants discuss in a large group and/or reflect individually what they have learned from the exercise. Some discussion/reflection questions to consider:
 - a. What stood out to you in this exercise?
 - b. What do the differences and similarities between people's histories tell us about our social relations in this current time and place?
 - c. What would you like to learn more about?



Image 1. Historical events on the wall (after participants posted their comments. See Activity #3 above.)

Activity C: Our Time and Place at UBC

Objective

- To locate our presence at UBC today against the backdrop of contrasting and overlapping national and institutional historical contexts.

Homework

- Participants review Our Time and Place at UBC (Appendix 1) and write down their response to the four reflection questions provided in the material.

Preparation

- Prepare four flipchart sheets. On each sheet, write down a pair of event headings and the corresponding reflection question from the Appendix 1. For example, on a flipchart for Pair I, write:
 - 1925 – UBC Point Grey Campus Opens
 - 1920 – Residential School Attendance becomes Compulsory
 - Reflection question: How do these contrasting events change your view of UBC and/or Canadian history?
- Put up the flipchart sheets on the wall.

Activity

1. Participants write their response to the reflection questions on sticky notes.
2. Participants put their reflection comments around the corresponding flipchart sheet on the wall.
3. Participants walk around the room to review posted comments.
4. Some large group discussion/reflection questions to consider:
 - a. What were some of the common and diverging themes among the reflection comments? What do these themes tell us about our social positions and relationships with one another at UBC?

- b. How might the relationship between UBC and Indigenous peoples affect your experiences at UBC today? How is this relationship represented within your specific discipline?
- c. How might UBC's history in relation to Indigenous peoples overlap with or diverge from your discipline's historical relationship with Indigenous peoples and knowledges (e.g., how Indigenous peoples are represented, how Indigenous knowledges are valued or marginalized)?
- d. What are the areas in the discipline that you are interested in engaging with (e.g., learn more about X, critically analyze Y, participate in or launch an initiative concerning Z)?

Theme II – Social Position

To explore the social space that we occupy today, this section presents an activity, Privilege Walk, in two variations.

Objective

- To analyze the complexity of our identities consisting of varying forms and levels of privilege and the implications of historical processes for our identities.

Note to facilitator

- This activity does not require the timeline. You can facilitate this activity after reviewing the timeline as a way to explore the social space that we occupy today and how it is related to history.
- If participants are unfamiliar with the concepts of privilege and marginalization or have limited or no experience with exploring their social identities, we recommend you assign them to work on the Social Identity Worksheet (Appendix 2) individually prior to facilitating this activity.
- You need to carefully assess how comfortable or uncomfortable participants may feel about disclosing different aspects of their social identities to other participants. If they have a good rapport with one another and are ready to take some risks to explore their identities in depth, you may choose to facilitate the Variation 1 of this activity. Otherwise, you may choose the Variation 2 to lower, if not to completely eliminate, the risk.

Privilege Walk: Variation 1

Note to facilitator

- The benefit of this variation is that it allows participants to embody their privilege and marginalization and to see inequality of our social system and their varying positions in it in a concrete way. However, this takes the risk of making participants disclose their identities to others, which may make them feel insecure or uncomfortable. This variation is appropriate if participants have a good rapport with one another and are ready to take some risks to explore their identities in depth. If they (and you) are not ready to take the risks, you may choose the Variation 2 of this exercise and make adjustment to it as you see fit.
- This activity was adapted from Privilege Walk: www.ipas.org/Publications/asset_upload_file357_3785.pdf and www.uncp.edu/cae/seminar/privilegewalk.doc

Homework

- Social Identity Worksheet (Appendix 2) – Optional (If participants are unfamiliar with the concepts of privilege and marginalization or have limited or no experience with exploring their social identities.)

Activity

1. Introduction – Explain to the participants:
 - *What to expect from this exercise* – In this exercise, you are asked to respond to questions based on your life experiences. In the end of the exercise, we will see people with different levels of privilege in this room. Regardless of how privileged or underprivileged you are, you may find the experience very uncomfortable, and it may trigger challenging feelings, such as shame, guilt, fear, and anger.
 - *Limitations of the exercise* – All aspects of your identity and their intricate intersectionality may not be fully addressed in this exercise. Therefore, it is important to keep in mind that what we see as a result of this exercise is not complete and absolute. There is likely to be a lot more complexity to what we see in the room in the end of the exercise.
 - *The purpose of the exercise* – The reason why we do this exercise as a group, instead of individually, despite these challenges and limitations, is to understand how we are positioned in a social structure and to reflect on how different aspects of our social identity shape our everyday experience, including our relationship with one another. We are born and socialized into the social structure, and we tend to see the structure and our relationships in it as “normal.” However uncomfortable it may be, uncovering the structure and the social positions we occupy in it in a tangible and personal way is a necessary learning process in order for us to engage with critical and productive analysis and reflection.
 - *Instructions*
 - Stand shoulder-to-shoulder facing the same direction in a straight line without speaking.
 - Listen carefully to each statement, and take the step required if the statement applies to you. If a statement is not relevant or you, you stand still.
 - Try to be as honest as possible, but if you do not wish to respond or feel uncomfortable, you do not have to move.
 - To interpret each statement, think about your background or a group of people you identify with, such as race, class, ethnicity, ancestry, nationality, gender, sexual orientation, religion, and dis/ability.
 - Some of you may have lived in different places. Unless the statement is about your circumstances while you were growing up, think whether the statement applies to your current life situation.
 - You are not allowed to speak or look back during the activity.
2. Walk
 - a) If you see a group of people you identify with widely represented in the media, take one step forward.
 - b) If your native language is not English, please take one step back.
 - c) If you were ever called names because of your background, take one step back.
 - d) If you have ever felt as though you were a feared, inferior, or unwanted member of society, please take one step back.
 - e) If you parents were professionals: doctors, lawyers, etc., take one step forward.
 - f) If you ever tried to change your appearance, mannerisms, or behavior to avoid being judged or ridiculed, or to gain more credibility, take one step back.

- g) If you are taught the culture and history of your ancestors in school, take one step forward.
 - h) If you were raised witnessing violence, addiction to drugs or alcohol, prostitution, or crime, take one step back.
 - i) If you ever had to skip a meal or were hungry because there was not enough money to buy you food when you were growing up, take one step back.
 - j) If you were ever denied access to academics or jobs because of your background, take one step back.
 - k) If you were encouraged by your parents to attend college, take one step forward.
 - l) If you were raised in a single-parent household, take one step back.
 - m) If your family owned the house where you grew up, take one step forward.
 - n) If you can show affection for your romantic partner in public without fear or ridicule or violence, take one step forward.
 - o) If you were ever offended by a joke or remark about people you identify with, but felt unsafe to confront the situation, take a step back.
 - p) If you felt or were told that you should work twice as hard as others to succeed in school or career because of your background, take a step back.
 - q) If you are the first person in your family to receive university education, take a step back.
3. Debriefing – Some large group discussion/reflection questions to consider:
- a) What happened?
 - What do you see around the room? Who do you see in front, middle, and back?
 - How does this exercise inform who is in the room and who is not?
 - b) What were your thoughts and feelings as you did this exercise?
 - How do you feel about where you are relative to other people in the room?
 - What went through your mind as you moved forward and backward?
 - Which of the statements did you find surprising or unexpected? Why?
 - Which of the statements made you feel uncomfortable or hurt? Why?
 - Which of the statements you felt unsure whether it applies to you or not? Why?
 - What would you add to the list of the statements, or which of the statements would you phrase differently?
 - c) How did this exercise inform your social position and experience?
 - How has your social position (i.e., your privileged or marginalized position in society based on your social group membership) affected you, your family, and your community, in terms of opportunity and access?
 - What does your position in the room say about societal messages about your worth and the worth of people with similar privilege levels?
 - d) How have your privileges and under-privileges been shaped by history?
 - Which of the privileges did you inherit from your family? For inherited privileges, how far does the privilege go back in your family tree?
 - How might your privileges or under-privileges today have been different if anything in your family history had been different? What could have been different?
 - e) How does this exercise make you think differently about your own identities, daily experience, or relationships with other people?

- Reflecting back on this activity and new perspectives you may have gained, is there anything you might consider acting upon or doing differently from now on?
- How does this exercise make you think about your social responsibility? How might you engage in the responsibility individually or collectively?

Privilege Walk: Variation 2

Note to facilitator

- This variation is a lower-risk activity compared to Variation 1. Please see the Variation 1 to see its benefits and risks to determine which variation is more suitable to your participants. Yet, this activity is not a no-risk activity. In this variation, participants cannot identify who is more privileged or marginalized than others in the room as they can in Variation 1. Nonetheless, they can see where they are positioned in the spectrum of privilege and lack thereof in comparison to other participants. Especially if this is the first time for them to think about their privilege or lack thereof in society, the realization of their social position in relation to others may trigger strong emotional reactions, such as shame, guilt, anger, and denial. It is important to allow enough time for them to process their feelings so that they can reflect on their social position and their relationship with others in a critical and productive way. To do so, you may assign some of the discussion questions provided below (See #2 in Discussion) to participants as part of homework.

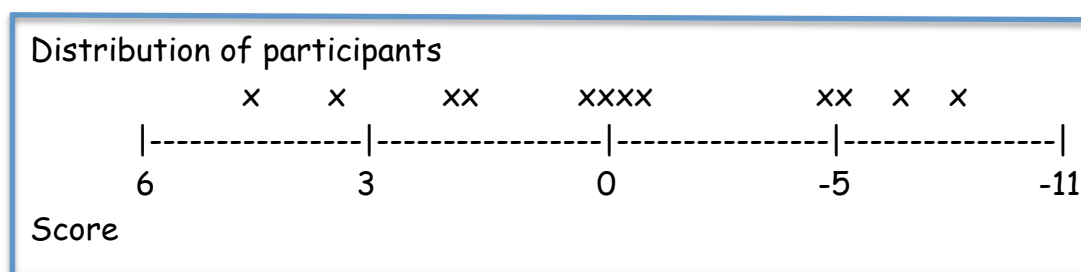
Homework

- Social Identity Worksheet (Appendix 2) – Optional (If participants are unfamiliar with the concepts of privilege and marginalization or have limited or no experience with exploring their social identities.)
- Privilege Walk Worksheet (Appendix 3)

Preparation

- Ask participants to write anonymously, on a small sticky note, their score from the privilege walk worksheet and turn it in to you.
- Put participants' scores on a continuum to show the distribution of the scores. (Note: The highest possible score is 6, and the lowest possible score is -11).

Example:



Discussion

1. Before sharing participants' scores, explain:
 - a) *What to expect from this exercise* – I will share the distribution of your scores from the privilege walk worksheet anonymously. We will see that we hold different levels of privilege. Regardless of how privileged or underprivileged you are compared to others, you may find the experience very uncomfortable, and it may trigger challenging feelings, such as shame, guilt, anger, and denial.
 - b) *Limitations of the exercise* – As you might have noticed as working through the worksheet, all aspects of your identity and their intricate intersectionality might not have been fully addressed in the worksheet. Therefore, it is important to keep in mind that the result of this exercise is not complete and absolute. There is likely to be a lot more complexity to your score and how the score is positioned in relation to others' scores.
 - c) *The purpose of the exercise* – The reason why I will share our scores despite these challenges and limitations is for us to understand how we are positioned in a social structure and to reflect on how different aspects of our social identity shape our everyday experience, including our relationship with one another. We are born and socialized into the social structure, and we tend to see the structure and our relationships in it as “normal.” However uncomfortable it may be, uncovering the structure and the social positions that we occupy in it in a tangible and personal way is a necessary learning process in order for us to engage with critical and productive analysis and reflection.
2. Show the distribution of the participants' scores and discuss in a group:
 - a) What do you see?
 - What does the distribution of our scores tell us about our society?
 - How does this inform who is in the room and who is not?
 - b) What are your thoughts and feelings?
 - How did you feel responding to the statements or calculating your scores on the worksheet?
 - How do you feel about where your score is relative to other people?
 - Which of the statements did you find surprising or unexpected? Why?
 - Which of the statements made you feel uncomfortable or hurt? Why?
 - Which of the statements made you felt unsure whether it applies to you or not? Why?
 - What would you add to the list of the statements, or which of the statements would you phrase differently?
 - c) How did this exercise inform your social position and experience?
 - How has your social position (i.e., your privileged or marginalized position in society based on your social group membership) affected you, your family, and your community, in terms of opportunity and access?
 - What does your position in the room say about societal messages about your worth and the worth of people with similar privilege levels?
 - d) How have your privileges and under-privileges been shaped by history?
 - Which of the privileges did you inherit from your family? For inherited privileges, how far does the privilege go back in your family tree?

- How might your privileges or under-privileges today have been different if anything in the history had been different? What could have been different?
- e) How does this exercise make you think differently about your own identities, daily experience, or relationships with other people?
- f) Reflecting back on this activity and new perspectives you may have gained, is there anything you might consider acting upon or doing differently from now on?
 - How does this exercise make you think about your social responsibility? How might you engage in the responsibility individually or collectively?

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Contact us

Please email us with questions or examples from your teaching practice to include in the next iteration of this user guide.

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Appendices



- Appendix 1: Our Time and Place at UBC
- Appendix 2: Social Identity Worksheet
- Appendix 3: Privilege Walk Worksheet

Appendix 1: Our Time and Place at UBC



This resource juxtaposes four sets of key historical moments at UBC and Canada, with particular attention to their respective relationships with Aboriginal peoples, to allow us to see our presence at UBC today against the backdrop of the contrasting and overlapping national and institutional historical contexts. The four sets of historical moments and reflection questions in this resource invite you to reflect on how your relationship with multi-layered histories here at UBC has overlapped and shifted.

This resource was originally developed by the Centre for Teaching, Learning and Technology and the Xwi7xwa Library for the [Aboriginal Un/history Month](#) exhibit in June 2014.



Pair I

UBC	Canada
<p>1925 - UBC Point Grey Campus Opens</p> <p>Outbreak of First World War halted the construction of first permanent buildings on the Point Grey campus. A province-wide student campaign to complete the campus in 1922 led the government to authorize a \$1.5 million loan to resume construction. Lectures began on September 22, 1925.</p>  <p><i>Photo: Aerial view of Point Grey campus. UBC Libraries Digital Collections.</i></p>	<p>1920 - Residential School Attendance Becomes Compulsory</p> <p>Through an amendment to the <i>Indian Act</i> in 1920, Deputy Superintendent of Indian Affairs, Duncan Campbell Scott, made residential schools attendance compulsory for First Nations, and later Inuit and Métis, children between the ages of 7 and 15. Failure to send children to residential school often resulted in the punishment, including imprisonment, of parents. Many children were taken from their home communities and many never got to return and died at residential school.</p>  <p><i>Photo: Boys at play at the Providence Indian Residential School. F. H. Kitto/Library and Archives Canada/ PA-101645. http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayItem&lang=eng&rec_nbr=3194074</i></p>
Reflection Question	
<p>How do these contrasting events change your view of UBC and/or Canadian history?</p>	

Pair II

UBC	Canada
<p>1948 - Totem Pole and Right to Use “Thunderbird” Name and Crest Given to AMS</p> <p>Kwakwakw’wakw artist Ellen Neel, along with her husband Ed Neel, Chief William Scow, and his son Alfred Scow presented the Alma Mater Society (AMS) with the <i>Victory Through Honour</i> totem pole in front of nearly 6,000 spectators at the annual homecoming football game held at the varsity stadium.</p> <p>This event served to assert Aboriginal rights and customary law (at a time when many practices, such as the potlatch, were still illegal), and it gave UBC permission to use the Thunderbird name and crest for its athletic teams.</p> <p>The restored version of the <i>Victory Through Honour</i> pole now stands in front of Brock Hall.</p>  <p><i>Photo: Victory Through Honour Totem Pole. Photo by Dennis Tsang. http://flic.kr/p/53oLJu</i></p>	<p>1951 - Amendments to Indian Act</p> <p>Amendments to Indian Act in 1951 lifted bans for First Nations from traditional practices and ceremonies, such as potlatches and wearing regalia.</p> <p>Following the amendment, the Department of Indian Affairs began making Joint School Agreements with provincial school boards to assume responsibility for educating Aboriginal children. Despite the new policy of educating Aboriginal and non-Aboriginal students together, the Department of Indian Affairs (currently known as Aboriginal Affairs and Northern Development Canada) continued to pursue assimilation.</p>  <p><i>Photo: Elders potlatch at Capilano College for opening of David Neel photograph exhibit (1990). UBC Historical Photograph Collection.</i></p>
Reflection Question	
<p>The Indian Act outlawed Indigenous ceremonies such as the Potlatch until 1951, preventing Indigenous peoples from practicing their language and culture. How have your family, communities, or institutions been affected, positively or negatively, by the Indian Act?</p>	

Pair III

UBC	Canada
<p>1993 – Grand Opening of the UBC Longhouse</p> <p>The architecture of the Longhouse reflects a traditional Musqueam longhouse. The Longhouse serves as a "home away from home" where Aboriginal students can study and learn in a surrounding that reflects an array of Aboriginal traditions and cultures. It also welcomes UBC and broader community members from various nations to gather and learn about Aboriginal knowledge and culture.</p> <p>The 1990s also saw the launch of several new programs at UBC, including the First Nations Language Program (1997) and the First Nations Curriculum concentration in the School of Library, Archival, and Information Studies (1998).</p>  <p><i>Photo: UBC First Nations House of Learning. Photo by Tlaloc Xicotencatl. http://flic.kr/p/fwqZu8</i></p>	<p>1996 - Last Residential School Closes</p> <p>The last federally-run residential school, the Gordon Indian Residential School in Punnichy, Saskatchewan, closed in 1996.</p> <p>In the same year, Report of Royal Commission on Aboriginal Peoples was issued to call for a public inquiry into the effects of residential schools upon generations of First Peoples.</p> <p>Despite the end of the Indian Residential School system, the system has created intergenerational impacts that still strongly felt today.</p>  <p><i>Photo: Female Students in front of Gordon Residential School, Saskatchewan. MRL 10: G.E.E. Lindquist Papers, 65, 1801, The Burke Library Archives (Columbia University Libraries) at Union Theological Seminary, New York. http://lindquist.cul.columbia.edu/catalog/burke_lindq_065_1801</i></p>
Reflection Question	
<p>Where were you or your family when the last residential school closed? What did you know, if anything, about Indian residential schools then?</p>	

Pair IV

UBC	Canada
<p>2013 – UBC Suspends Classes for the West Coast National Event of the Truth and Reconciliation Commission (TRC)</p> <p>In 2013, UBC suspended most classes on September 18th to allow students, faculty and staff to participate in the West Coast National Event of the TRC and the other events around the city supporting it. This is the first suspension of classes since World War II.</p> <p>This UBC's engagement marks a new chapter in our institutional history and an opportunity to create a more informed understanding of our shared past.</p> <p>UBC is working towards the development of a centre in the heart of the Vancouver campus that will address the history and legacy of the Indian Residential School system. The Centre will be affiliated with the National Research Centre established by the TRC of Canada in Winnipeg, and it will provide a place for former students, their families and communities, researchers, and others to access the records gathered by the TRC for public information and the development of curricula. It will also become a place for everyone to come and learn about the schools and their significance in Canadian history and to think about how we all can contribute to better discussions and a better future.</p>	<p>2013 – The West Coast National Event of the Truth and Reconciliation Commission (TRC) in Vancouver</p> <p>Following Prime Minister Stephen Harper's apology for the government's role in the Indian residential school system in 2008, residential school survivors, with the support of the Assembly of First Nations and Inuit organizations, took the federal government and churches to court.</p> <p>This agency resulted in the Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history. This agreement established the TRC to gather survivor testimony and government and institutional records and to inform all Canadians about what happened in residential schools.</p> <p>In 2010, the TRC hosted its first national event in Winnipeg, Manitoba. The last TRC National Event on the west coast was held in Vancouver on September 18-21, 2013 at the Pacific Coliseum.</p>  <p><i>Photo: March of support during Vancouver TRC event, 2013. Photo by Sarah Ling.</i></p>
Reflection Question	
<p>How has your understanding of Indian residential schools changed since the TRC in September 2013? What is your plan to continue learning?</p>	

Appendix 2: Social Identity Worksheet

The purpose of this exercise is to map out different domains of your social identity (i.e., social group membership) and to reflect on how these domains intersect with one another to shape your life experiences. We are socialized into seeing oppressive social relations and structures (e.g., personal bias, social prejudice, institutional discrimination, inequitable social structures) based on social group memberships as natural and normal. As McIntosh (2003) describes her white privilege as, “an invisible package of unearned assets which I can count on cashing in each day, but about which I was ‘meant’ to remain oblivious” (p. 191), when we belong to a privileged social group, it is especially difficult to recognize our own privilege. Privilege is often unearned, unasked for, and invisible benefits and advantages available to members of the privileged group (Hardiman, Jackson, & Griffin, 2007).

The goal of this exercise is not to assess how privileged or marginalized you are. The exercise does not fully capture or define who you are, and doing so is not its goal, either. Almost all of us have some experiences of privilege and some of marginalization, and these experiences are relative to context. In addition, different social identities will be perceived more or less salient to yourself and others, influencing your worldviews and interpersonal interactions, and what becomes more or less salient depends on the context (Sensoy & DiAngelo, 2012; Tharp, 2012). For example, a white working-class male may experience marginalization in Canadian society because of his socio-economic class, but his socio-economic condition may be still privileged relative to another country setting. In another setting, his race may become a more salient aspect of his identity than class.

Moreover, it is important to be mindful of the intersectional nature of our social identities (Hardiman et al., 2007; Sensoy & DiAngelo, 2012). One aspect of our identity seldom acts independent of the other aspects. Rather, different aspects of our identity interrelate with one another to shape a unique experience for each of us. In other words, those who share one identity domain, such as all those who are male, do not necessarily experience male privilege in the same way or extent because of the other identity domains that they do not share.

Despite these complexities of our social identities, we need to begin with articulating and reflecting on implicit, as well as explicit, domains of our identity to understand how we are positioned in society and how it shapes our life experience.

Instructions

1. Write your identity in Column B corresponding to each identity domain in Column A.
2. In the top row on Column C, write the places where you live now (and lived as a child, if it is different from where you live now).
3. For each identity domain on Column B, consider if it puts you in a position of privilege or marginalization. Write “P” for privilege and “M” for marginalization on Column C.
4. Proceed to Reflection Questions.

Reflection Questions

1. Considering all your social identities listed in the table above, on a daily basis, which ones are you most aware or conscious of? You can pick more than one domain if you want.
 - a) Most aware/conscious of:
 - b) What do you appreciate about or gain from that identity?
 - c) What is the most negative or difficult thing about that identity?
2. Considering all your social identities listed in the table above, on a daily basis, which ones are you least aware or conscious of? You can pick more than one domain if you want.
 - a) Least aware/conscious of:
 - b) What do you appreciate about or gain from that identity?
 - c) What is the most negative or difficult thing about that identity?
3. What stood out most to you in this exercise? Why?
4. What would you like to know more about or explore further?

Note: These reflection questions were adopted from Diane J. Goodman (dianejgood@aol.com) and UBC Peer Program Training Modules: Diversity & Intercultural Communication 2008/09.

Appendix 3: Privilege Walk Worksheet

Before you begin, please note that the goal of this exercise is not to assess how privileged or marginalized you are in society. Every piece of your experience may not be fully identified with either privilege or marginalization as described in this worksheet, but this exercise intends to serve you an opportunity to explore how different domains of your social identity shape your everyday experience. This exercise is not complete in itself. This is to prepare you for a group activity in an upcoming session.

Instructions

- To interpret each statement, think about your background or a group of people you identify with, such as race, class, ethnicity, ancestry, nationality, gender, sexual orientation, religion, and dis/ability.
- You may have lived in different places. Unless the statement is about your circumstances while you were growing up, think whether the statement applies to your current life situation.
- If the statement applies to you, place a checkmark (✓) in the specified column. If it does not apply to you, leave it blank.
- In the end, count the number of checkmarks in each column and calculate.

	Privilege	Marginalization
1. If you see a group of people, with whom you identify, widely represented in the media, check privilege.		
2. If your native language is not English, check marginalization.		
3. If you were ever called names because of your background, check marginalization.		
4. If you have ever felt as though you were a feared, inferior, or unwanted member of society, check marginalization.		
5. If you parents were professionals (e.g., doctors, lawyers), check privilege.		
6. If you ever tried to change your appearance, mannerisms, or behavior to avoid being judged or ridiculed, or to gain more credibility, check marginalization.		
7. If you are taught the culture and history of your ancestors in school, check privilege.		
8. If you were raised witnessing violence, addiction to drugs or alcohol, prostitution, or crime, check marginalization.		
9. If you ever had to skip a meal or were hungry because there was not enough money to buy you food when you were growing up, check marginalization.		
10. If you were ever denied access to academics or jobs because of your background, check marginalization.		
11. If you were encouraged by your parents to attend college, check privilege.		

12. If you were raised in a single-parent household, check marginalization.		
13. If your family owned the house where you grew up, check privilege.		
14. If you can show affection for your romantic partner in public without fear or ridicule or violence, check privilege.		
15. If you were ever offended by a joke or remark about people you identify with, but felt unsafe to confront the situation, check marginalization.		
16. If you felt or were told that you should work twice as hard as others to succeed in school or career because of your background, check marginalization.		
17. If you are the first person in your family to receive university education, check marginalization.		
Total (Count checkmarks in each column.)		

Below, please enter the number of checkmarks and calculate your score:

$$\frac{\text{Privilege}}{\text{Privilege}} - \frac{\text{Marginalization}}{\text{Marginalization}} = \frac{\text{Score*}}{\text{Score*}}$$

* If the number of the checkmarks in marginalization is greater than in privilege, your score will be negative (-).

Important note

In the upcoming session, we will see the distribution of our scores anonymously in order to see different levels of privilege we hold in society. This is to understand how we are positioned in a social structure and to reflect on how different aspects of our social identity shape our everyday experience, including our relationship with one another. Regardless of how privileged or underprivileged you are compared to others, you may find the experience very uncomfortable, and it may trigger challenging feelings, such as shame, guilt, anger, and denial.

We are born and socialized into the social structure, and we tend to see the structure and our relationships in it as “normal.” However uncomfortable it may be, uncovering the structure and the social positions we occupy in it in a tangible and personal way is a necessary learning process in order for us to engage with critical and productive analysis and reflection. In the session, we will discuss our thoughts and feelings involved in this learning process.

If you have concerns about sharing the learning process with other participants, and if you would like the facilitator to know about the concerns, please contact the facilitator before the session.

Note: This activity was adapted from Privilege Walk:

www.ipas.org/Publications/asset_upload_file357_3785.pdf and www.uncp.edu/cae/seminar/privilegewalk.doc